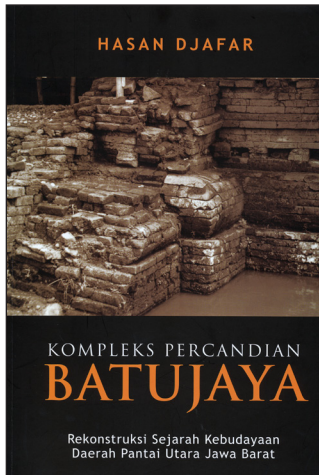


Hasan Djafar, *Kompleks percandian Batujaya; Rekonstruksi sejarah kebudayaan Daerah Pantai Utara Jawa Barat*. Bandung: Kiblat Buku Utama, École française d'Extrême-Orient, Pusat Penelitian dan Pengembangan Arkeologi Nasional, and KITLV Jakarta, 2010, 188 pp. (including attachments: 10 photos, 9 maps, 33 pictures). ISBN: 978-979-8001-08-6. Price: IDR 42,500 (soft cover).



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This book (The Batujaya temple complex; Reconstruction of the North Coast Regional cultural history of West Java) is the published version of Hasan Djafar's 2007 dissertation entitled *Kompleks percandian di kawasan Situs Batujaya, Karawang, Jawa Barat; Kajian sejarah kebudayaan* (The temple complex in the Batujaya Site Region, Karawang, West Java; A study of cultural history). It presents his research on the temples complex, which he conducted from 1985

to 2006 during which he reconstructed the cultural history of the northern coast of West Java, starting from the late prehistoric period until the early period of Hindu-Buddhist influence in the Tarumanagara kingdom. The book consists of five chapters. Chapter I (Introduction) contains the background and the scope of his research, his objectives and the research problems, the framework of his analysis, and the research methods he employed. Chapter II (The area of the Batujaya Site) describes the location and the condition of the site, the places where the research was carried out, the history of the research there, and the regional stratigraphy of the Batujaya site. Chapter III (Analysis of research findings) contains an analysis of the structures, statues, terracotta seals, pottery, and other findings. Chapter IV (Overview of Research Results) contains an overview of the chronology of the architecture, art, epigraphy, and religion of the area. Chapter V (Conclusion/Ending) contains a reconstruction of the settlements, society, religion, art, technology, languages, and economic systems.

The Batujaya Site is located in the Segaran and Telagajaya Villages, Batujaya District, Karawang Regency, West Java Province on the northern coast of West Java. Unfortunately, there are no prior archaeological reports on the area. The Batujaya site was first identified in 1984 through a survey of a team of the Department of Archaeology, Faculty of Letters, University of Indonesia. This survey showed the presence of more than twenty temple ruins in the area. The team discovered that they were located in the ground and were visible as hillock formations (the local people call them *Unur*). The remains of these ruins that have been studied intensively in this book are Segaran I (Unur Jiwa), Segaran II (Unur Lempeng), Segaran III (Unur Damar),

Segaran V (Unur Blandongan), Telagajaya I (Unur Serut), Telagajaya V (Unur Asem), and Telagajaya VI (Unur Silinder). Research in the area continues today especially in view of the restoration of the Segaran I and V sites.

Research on the Batujaya temples and their sites is very important because there are a very limited number of temples in West Java. They also indicate that the region was inhabited during various periods (it is thus a multi-component site). This became clear from the presence of four soil layers (stratigraphy). The first, top layer consists of modern soil from post-Hindu-Buddhist times. The second layer contains the Hindu-Buddhist temples and other remains. The third layer is one of a transition from the layer of prehistoric times and that of the Hindu-Buddhist time, and the fourth, bottom layer dates from prehistoric times and is where the artefacts of Buni's pottery and metal objects are located (p. 60).

Hasan Djafar's book is important for cultural sciences, especially for archaeology, because it provides valuable and detailed information about the uniqueness of the Batujaya temples. In general, only the feet the temples building remain. The temples differed in size from 6 x 4 meters (the smallest) to 25 x 25 meters (the largest). The temple buildings are oriented towards the southwest-northeast axis with the azimuth of 450-500. All the temple buildings have been made of red bricks. Laboratory analyses of their chemical elements revealed that the bricks used in the construction of the Batujaya temples were produced locally (pages 76-77), which points to the fact that at that time Batujaya society possessed advanced temple building technology.

Hasan Djafar's research shows that in the construction of the Batujaya temples, *stuko* material (stucco/lime plaster) has been used to plaster buildings and statues. A chemical analysis of *stuko* samples revealed that the plaster content of different layers varied. For the temple walls, *stuko* with a low CaO content (57.68%) was used while for the floor of the buildings and inside the courtyard of the temples, plaster of a moderate (84.97%) CaO content was used. For the decoration of the statues, high grade (95.74%) CaO content was used. The *stuko* material was made from the limestone of the Falkirk area about 30 km south of Batujaya. Based on the *stuko* use on the buildings and the statues, Hasan Djafar concludes that these Batujaya temples were influenced by North India (Nalanda).

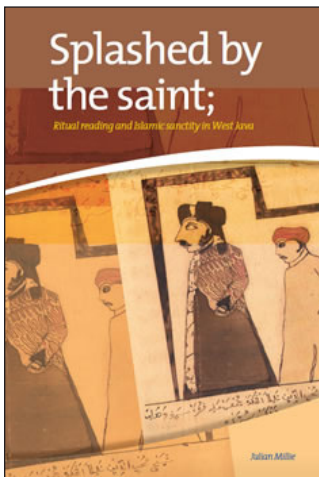
Other important information Hasan Djafar conveys in his book is that the Batujaya temples have a Buddhist background. Evidence for this is the findings of terracotta votive tablets that display Buddhist relief decorations. These Bodhisattva reliefs depict three figures seated cross-legged and with their hands positioned in the *dhyanamudra* and the *abhayamudra*. Two other Buddha figures are located to their left and right sides. At the bottom of the reliefs are inscriptions with seals in Palawan and Sanskrit scripts. Palaeographic study reveals that the seals were made between the mid-seventh to the end of the eighth century. In Hasan Djafar's opinion, the seals are unique because they have not been found elsewhere in Indonesia (pages 89-90, 129). Another evidence is the discovery of gold paper inscriptions in Palawa and Sanskrit

scripts that contain sacred Buddhist texts from the *Pratityasamutpada Sutra*. This proves the presence of early Mahayana Buddhism in the Tarumanagara Kingdom.

At the end of his book, Hasan Djafar concludes that the temples were built during the Batujaya Tarumanagara Kingdom in two phases. The first phase was around the sixth and seventh centuries, while the second was between the eighth and the tenth centuries. The brick temples in the Batujaya region are thus the oldest Buddhist temples in Java!

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Julian Millie, *Splashed by the saint; Ritual reading and Islamic sanctity in West Java*. Leiden: KITLV Press, 2009, xv + 214 pp. ISBN 978-90-6718-338-3. Price: EUR 24.90 (soft cover).



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This book discusses Sufi ritual practices in West Java. In particular, it describes how a community understands and practices the *karamat* text. Using an ethnographic approach, Julian Millie seeks to understand religious practices and rituals in a congregation of the Qadiriyyah Wan Naqsyabandiyah Sufi order and of other followers of the great saint, Abd al-Qadir Jaelani. Altogether, he spent a year with the congregation and among the readers and followers of Abd al-Qadir's sacred text. By taking an ethnographic approach, Millie not only succeeded to explain the rituals and religious practices in West Java, but he also tries to relate the ritual readings of this sacred text to religious practices mainly by describing the relationship between the text and its followers.

To observe the minutiae of the ritual reading of Abd al-Qadir's *karamat*, Millie conducted comprehensive fieldwork research by getting involved both in backstage and during front-stage activities. Thus, for instance, he stood by the kitchen door in the houses of Sufi followers to observe how they prepared the food for the celebrations. He also went to public reading rituals and travelled with a busload of pilgrims in order to familiarize himself with their social backgrounds and affiliations, as well as to understand their common daily conversations that revealed their close relationship with their leader and their attachment to the figure of Abd al-Qadir's and his sanctity.